

THE DAILY AMERICAN ORGAN

Is published every afternoon, (except Sunday,) at the corner of Louisiana avenue and Tenth street, and is delivered to city subscribers (payable to the carrier) at 10 cents per week. Single copies, 5 cents.

Mail subscribers, \$5.00 per annum, or \$2.50 for six months, always in advance.

RATES OF ADVERTISING.
Five lines or less, one insertion, 25 cents; each additional line, 5 cents.

Each additional insertion, half of the above rates. Displayed advertisements charged by solid measure.

THE WEEKLY AMERICAN ORGAN

Is published every Monday morning, on the following terms:

1 copy, one year, \$3.00 1 copy, 6 months, \$1.00
5 copies, one year, \$15.00 5 copies, 6 months, \$5.00
10 copies, one year, \$30.00 10 copies, 6 months, \$10.00

Payments always in advance.

RATES OF ADVERTISING.
Ten cents per line for each insertion.

All communications on business connected with this paper must be directed to the "American Organ," Washington city, and be post-paid.

All advertisements for the "Organ," should be handed into the office before twelve o'clock, of the day of publication.

Against the insidious wiles of foreign influence—I conjure you to believe me, fellow-citizens—the wiles of a free people ought to be constantly awake, since history and experience prove, that foreign influence is one of the most baneful foes of a republican government.—Washington.

I hope we may find some means, in future, of shielding ourselves from foreign influence, political, commercial, or in whatever form it may be attempted. I can scarcely withhold myself from joining in the wish of Elias Loomis—that there were an ocean of fire between this and the old world.—Jefferson.

Agents for the "American Organ."

ALFRED L. LUTHER, Richmond, Virginia.
W. L. WILLIAMS, Temperance Temple, Gay street, Baltimore, Maryland.

JOSEPH P. HUNTER (assisted by D. W. BAILEY, 60 and 61 Walnut street, Cincinnati,) is our agent for Cincinnati and other cities in the west.

V. B. PALMER, the American Newspaper Agent, is agent for this paper in the cities of Boston, New York, and Philadelphia, and is duly empowered to take advertisements and subscriptions at the rates required by us. His receipts will be regarded as payments. His offices are—Boston, South Building, New York, Tribune Buildings; Philadelphia, northwest corner Third and Chestnut sts.

A. D. CHALONER, Burlington, (N. J.) is agent for the State of New Jersey.

J. J. BROWN, 105 N. 3rd street, Philadelphia, is agent for the State of Pennsylvania.

GEORGE H. FAYSON, Frederickburg, Va.
J. C. MORRIS, New Orleans.

S. CLOVER, State of Rhode Island.
D. S. YORKER, Staunton, Va.

L. A. BURNHAM, No. 13 South Fourth st., Philadelphia, are authorized to obtain subscriptions for the American Organ.

E. S. R. BUTLER, for Wilmington, Delaware.

The Convention of the AMERICAN PARTY OF VIRGINIA, which met at Winchester, on Tuesday, the 18th of March, appointed the undersigned a committee, to make publication, over their names, of the following:

Basic Principle: The American Party of Virginia.

Determined to preserve our political institutions in their original purity and vigor, and to keep them unadulterated and unimpaired by foreign influence, either civil or religious, as well as by home faction and home demagogues; and believing that an American policy, religious, political, and commercial, necessary for the attainment of these ends, we shall observe and carry out in practice, the following principles:

1. That the suffrages of the American people for political offices, should not be given to any man who has not been born on our soil, and reared and nurtured under the influence of our institutions.

2. That no foreigner ought to be allowed to exercise the elective franchise, till he shall have resided within the United States a sufficient length of time to enable him to become acquainted with the principles and imbued with the spirit of our institutions, and until he shall have become thoroughly identified with the great interests of our country.

3. That no obstacle should be interposed to that immigration of all foreigners of honest and industrious habits, and all privileges and immunities enjoyed by any native-born citizens of our country should be extended to all such immigrants, except that of participating in any of our political administrations; yet all legal means should be adopted to obstruct and prevent the immigration of the vicious and worthless, the criminal and pauper.

4. That the American doctrine of religious toleration, and entire absence of all proscription for opinion's sake, should be cherished as one of the fundamental principles of our civil freedom, and that each sect or party which believes and maintains that any foreign power, religious or political, has the right to control the conscience or direct the conduct of a freeman, occupies a position which is totally at war with the principles of freedom of opinion, and which is mischievous in its tendency, and which, if carried into practice, would prove wholly destructive of our religious and civil liberty.

5. That the Bible in the hands of every free citizen is the only permanent basis of all true liberty and genuine equality.

6. That the intelligence of the people is necessary to the rights and the continuance of our liberties, civil and religious; hence the propriety and importance of the promotion and fostering of all means of moral and intellectual culture by all adequate and permanent provision for general education.

7. That the doctrine of availability, now so prevalent and controlling, in the nomination of candidates for office, in total disregard to all principles of right, of truth, and of justice, is essentially wrong, and should be by all good men condemned.

8. That, as a general rule, the same restrictions should be prescribed to the exercise of the power of removal from office, as are made necessary to be observed in the power of appointment thereto; and that executive influence and patronage should be scrupulously conferred and jealously guarded.

9. That the sovereignty of the States should be supreme in the exercise of all powers not expressly delegated to the federal government, and which may not be necessary and proper to carry out the powers so delegated, and that this principle should be observed and held sacred in all organizations of the American party.

10. That all sectarian intermeddling with politics or political institutions, coming from whatever source it may, should be promptly resisted by all such means as will be necessary and proper for this end.

11. That whilst the perpetuity of the present form of the federal government of the United States is actually necessary for the proper development of all the resources of this country, yet the principle of non-interference, both on the part of the federal government and of the several States of the Union, in the municipal affairs of each other, is essential to peace and prosperity of our country, and to the well-being and permanence of our institutions, and at the same time the only reliable bond of brotherhood and union.

12. That the republicanism and licentious indulgence in the enjoyment of civil privileges, as are much to be feared and deprecated by all friends to well-regulated government and true liberty, as any of the forms of anarchy and despotism.

13. That the true interests and welfare of this country, the honor of its citizens, compare to denigrate that all other questions arising from party organizations, or from any other source, should be held subordinate to and in practice made to yield to the great principles herein promulgated.

ANDREW E. KENNEDY, of Jefferson,
GEORGE D. GRAY, of Culpeper,
JOSHUA DABBS, of Halifax.

Our Principles.

First. We shall advocate a repeal of the laws of naturalization, or if that cannot be accomplished, then such a modification of those laws, as will prevent future immigrants from becoming citizens, short of a residence of twenty-one years, after taking the oath of allegiance to the United States, and of abjuration of all other powers, potentates, and princes.

Second. We shall advocate the passage of a stringent law by Congress to prevent the immigration hither of foreigners, who are either paupers or criminals, and to send back to the countries from which they come, all such foreigners of these classes as may, in violation of such law, heretofore reach our ports; and to require the President of the United States to demand from any government, which may send hither such classes of its subjects, immediate and ample satisfaction for such outrages, and a proper indemnity against the repetition thereof.

Third. We shall oppose the election or appointment of any foreign-born citizen to any office of trust, honor or emolument, under the Federal or State governments, or the employment or enlistment of such persons in the army or navy in time of war; maintaining, as we do the opinion, that the native-born citizens of the United States have the right to govern the land of their birth; and that all immigrants from abroad should be content with the enjoyment of life, liberty and property, under our institutions, without seeking to participate in the enactment, administration, or execution of our laws.

Fourth. We shall advocate and urge the adoption of such an amended form of an oath to support the Constitution of the United States, and to be administered to all persons elected or appointed to any office of trust, honor, or emolument, under the Federal or State governments, as will effectually exclude from such offices all persons, who shall not directly and explicitly recognize the obligations and binding force of the Constitution of the United States, as paramount to all obligations of adhesion or allegiance to any foreign prince, power, potentate, or authority whatever, under any and all circumstances.

Fifth. We shall maintain the doctrine that no one of the States of this Union has the right to admit to the enjoyment of free suffrage any person of foreign birth, who has not been first made a citizen of the United States, according to the "uniform rule" of naturalization prescribed by Congress, under the provisions of the constitution.

Sixth. We shall oppose, now and hereafter, any "union of Church and State," no matter what class of religionists shall seek to bring about such union.

Seventh. We shall vigorously maintain the vested rights of all persons, of native or foreign birth, and shall at all times oppose the slightest interference with such vested rights.

Eighth. We shall oppose and protest against all abridgment of religious liberty, holding it as a cardinal maxim, that religious faith is a question between each individual and his God, and over which no political government, or other human power, can rightfully exercise any supervision or control, at any time, in any place, or in any form.

Ninth. We shall oppose all "higher law" doctrines, by which the constitution is to be set at naught, violated, or disregarded, whether by politicians, by religionists, or by the adherents or followers of either, or by any other class of persons.

Tenth. We shall maintain and defend the constitution as it stands, the Union as it exists, and the rights of the States, without distinction as guaranteed thereby; opposing at all times, and to the extent of our ability and influence, all who may assail them, or either of them.

Eleventh. We shall oppose no man, and sustain no man, on the ground of his opposition to, or his support of, Democratic measures, or Whig measures; but we shall oppose those who oppose our doctrines, and sustain those who sustain our doctrines.

Twelfth. And lastly, we shall use our utmost exertions to build up an "American party," whose maxim shall be:

AMERICANS SHALL RULE THEIR COUNTRY!

AN ACT for establishing religious freedom, passed in the Assembly of Virginia in the beginning of the year 1786.

Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate by coercions on either, as was in his almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them upon others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporal rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labor for the instruction of mankind; that our civil rights have no dependence on our religious opinions more than our opinions in physics or geometry; that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its utility for promoting religion, is one of the most pernicious methods by which to enslave the mind to the yoke of an arbitrary and unchristianized power; and that, therefore, the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess and conform to a particular religious opinion, is a dangerous and oppressive measure, which, proceeding from a mistaken view of its